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of equal quality in exchange for linen of similar fabric to that obtained by his neighbour. In the interim, the merchant has probably received advices from his commercial correspondents, that wheat is not likely to be a good article of exportation that year. The price of linen is therefore immediately raised to 5s. per yard, while the wheat has on this account fallen at least a shilling per bushel. In vain does the farmer remonstrate and refer to the better fortune of his neighbour: some plausible excuse is always at hand; and the man who has not, perhaps, a shirt to his back, is compelled to buy the linen at a price 75 per cent above that given by his neighbour." Talbot goes on to say that the feeling of distrust caused by this method of business is general, and "every inhabitant — from a child of seven or eight years old, who exchanges fish-hooks and whip-tops with his playfellows, to the most hoary-headed veteran in speculation and deception — is alike under its influence.

The same author remarks that it was impossible to "borrow" anything, for everything was "hired." To quote his words: "A plough, a wagon, and a sleigh, are each hired at two shillings sixpence per diem; and every other article from a harrow's tooth down to a cambric needle, at a proportionate price."<sup>1</sup> Howison,<sup>2</sup> in his "Sketches of Canada" (1821), also reports adversely upon the system of barter in Upper Canada.

FRENCH UNIVERSITY THESES ON FOLK-LORE SUBJECTS. From A. Maire's *Répertoire alphabétique des Thèses de doctorat ès lettres des Universités françaises*, 1810–1900 (Paris, 1900) are extracted the following titles relating to folk-lore, etc.: —

1. Albert, A. M.: *Le culte de Castor et Pollux en Italie*. (Paris, 1883. Pp. vii, 172.)
2. Allègre, G. F.: *Etude sur la déesse grecque Tyche*. (Paris, 1890. Pp. 243.)
3. Andler, C. P. T.: *Quid ad fabulas heroicas germanorum Hiberni contulerint*. (Tours, 1887. Pp. 120.)
4. Barry, C. E. A. E.: *Sur les vicissitudes et les transformations du cycle populaire de Robin Hood*. (Paris, 1832. Pp. 102.)
5. Beder, C. M. J.: *Les fabliaux, études de littérature populaire et d'histoire du moyen âge*. (Paris, 1893. Pp. xxvii, 485.)
6. Beurlier, L. E.: *Essai sur le culte rendu aux empereurs romains*. (Paris, 1890. Pp. 357.)
7. ———. *De divinis honoribus quos acceperunt Alexander et successore ejus*. (Paris, 1890. Pp. 146.)
8. Collignon, L. M.: *Essai sur les monuments grecs et romains relatifs au mythe de Psyché*. (Paris, 1877. Pp. 82.)
9. Constans, L. E.: *La légende d'Œdipe*. (Paris, 1881. Pp. x, 340, xci.)
10. Cratiunesco, J.: *Le peuple Roumain d'après ses chants nationaux. Essai de littérature et de morale*. (Paris, 1874. Pp. viii, 328.)
11. Darmesteter, J.: *Ormazd et Ahriman, leur origine et leur histoire*. (Paris, 1876. Pp. 360.)

<sup>1</sup> Cited in Talbot, *op. cit.*, p. 70.

<sup>2</sup> *Op. cit.*, p. 70.

12. Decharme, G. P. : Les muses. Etude de mythologie grecque. (Paris, 1869. Pp. vii, 108.)
13. Delaporte, P. V. : Du merveilleux dans la littérature française sous la règne de Louis XIV. (Paris, 1891. Pp. 424.)
14. Falignan, E. : Histoire de la légende de Faust. (Paris, 1887. Pp. x, xxxii, 474.)
15. Fécamp, A. J. E. : La poème de Gudrun, ses origines, sa formation et son histoire. (Paris, 1892. Pp. xxxvii, 288.)
16. Font, A. : Essai sur Favart et les origines de la comédie mêlée de chant. (Toulouse, 1894. Pp. 355.)
17. Foucart, G. : Histoire de l'ordre lotiforme. Etude d'archéologie égyptienne. (Paris, 1897. Pp. viii, 291.)
18. Foucart, P. F. : Des associations religieuses chez les Grecs. (Paris, 1873. Pp. xv, 243.)
19. Gamber, S. : Le livre de la "Genèse" dans la poésie latine au V<sup>e</sup> siècle. (Paris, 1899. Pp. xvi, 263.)
20. Guérinot, A. A. : Recherches sur l'origine de l'idée de Dieu, d'après le Rig-Véda. (Paris, 1900. Pp. 356.)
21. Langlois, E. M. L. : Origines et sources du Roman de la Rose. (Paris, 1890. Pp. viii, 203.)
22. Le Breton, A. V. : De animalibus apud Vergilium. (Paris, 1895. Pp. 112.)
23. Lichtenberger, H. : Le poème et la légende des Nibelungen. (Paris, 1891. Pp. 442.)
24. Martha, J. J. : Les sacerdoces Athéniens. (Paris, 1881. Pp. vii, 184.)
25. Martin, A. A. : Les cavaliers Athéniens. (Paris, 1886. Pp. xii, 588.)
26. Paris, P. M. J. : Quatenus feminæ res publicas in Asia Minore, Romanis imperantibus, attigerint. (Paris, 1891. Pp. 142.)
27. Payot, J. A. : De la croyance. (Paris, 1895. Pp. 250.)
28. Récejac, E. J. : Essai sur les fondements de la connaissance mystique. (Paris, 1896. Pp. 306.)
29. Renel, C. U. : L'évolution d'un mythe. — Açvins et Dioscures. (Paris, 1896. Pp. 300.)
30. Revvon, M. : De arte florale apud Japonenses. (Paris, 1896. Pp. 148.)
31. Richard, G. M. A. F. : Essai sur l'origine de l'idée de droit. (Paris, 1892. Pp. xxiii, 263.)
32. Ridder, A. H. P. de : De l'idée de la mort en Grèce à l'époque classique. (Paris, 1896. Pp. viii, 204.)
33. Soruiau, M. A. : De la convention dans la tragédie classique et dans le drame romantique. (Paris, 1885. Pp. xi, 294.)
34. Sudre, L. M. P. T. : Les sources du roman de Renart. (Paris, 1892. Pp. viii, 356.)
35. Toutain, J. F. : De Saturni dei in Africa romana cultu. (Paris, 1894. Pp. 142.)

The following index of subjects will make the above list more useful : —

Açvins, 29 ; Africa, 35 ; Ahriman, 11 ; Alexander, 7 ; Animals, 22 ; Asia Minor, 26 ; Belief, 28 ; Castor and Pollux, 1 ; Cavaliers, 25 ; Comedy, 16 ;

Convention, 33 ; Death, 32 ; Dioscuri, 29 ; Egypt, 17 ; England, 4 ; Fabliaux, 5 ; Faust, 14 ; Floral art, 30 ; Folk-songs, 10 ; France, 13 ; Genesis, 19 ; Germany, 3, 23 ; God, 20 ; Greece, 2, 7, 8, 9, 12, 18, 24, 32 ; Gudrun, 15 ; India, 20, 28 ; Ireland, 3 ; Italy, 1, 6 ; Japan, 30 ; Law, 31 ; Lotus, 19 ; Marvelous, 13 ; Middle Ages, 5 ; Muses, 12 ; Mysticism, 28 ; Nibelungen, 23 ; Œdipus, 9 ; Ormuzd, 11 ; Persia, 11 ; Priests, 24 ; Psyche, 8 ; Religion, 18 ; Rig-Veda, 20 ; Robin Hood, 4 ; Roman, 6, 8 ; Roman emperors, 6 ; Roman de la Rose, 21 ; Roman de Renart, 34 ; Roumania, 10 ; Sagas, 3 ; Saturn, 35 ; Societies, 18 ; Tyche, 2 ; Vergil, 22 ; Women, 26.

*A. F. C.*

"INDIAN PROVERBS."— Under the title of "The Vanishing Frontier" the following editorial appeared in the Evening Edition of the "Boston Herald" for March 12, 1906 :—

Just as the Senate was amending the joint statehood bill so as to admit Oklahoma and the Indian Territory under the first name and to cut out the Arizona-New Mexico section altogether, there came to hand a handsomely printed and illustrated monthly of 100 pages, Strum's Statehood Magazine, published at Tulsa, Indian Territory. It is devoted to the two territories now on the way to admission to the Union, and has many interesting articles and pictures describing and illustrating the life and the industries of that region. In looking through so creditable a publication one can well believe that "the frontier is vanishing."

Among the contents there is a collection of Indian proverbs, which show that the definition of those pregnant sayings as being "the wisdom of many and the wit of one" applies to the apotheosis of the "untutored Indian" as well as to the proverbs of the cultivated whites. Some of them are :

The coward shoots with shut eyes.

No Indian ever sold his daughter for a name.

Before the paleface came there was no poison in the Indian's corn.

There is no cure for the firewater's burn.

Small things talk loud to the Indian's eye.

When a fox walks lame, old rabbit jumps.

The paleface's arm is no longer than his word.

A squaw's tongue runs faster than the wind's legs.

There is nothing so eloquent as a rattlesnake's tail.

If the Indian would lie like the paleface, he would rule the earth.

The Indian scalps his enemy ; the paleface skins his friends.

The Indian takes his dog to heaven ; the paleface sends his brother to hell.

There will be hungry palefaces so long as there is any Indian land to swallow.

When a man prays one day and steals six, the Great Spirit thunders and the evil one laughs.

A starving man will eat with the wolf.

There are three things it takes a strong man to hold — a young warrior, a wild horse, and a handsome squaw.